

The Angelology and Esoteric Lore of Abuzohar

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The study of Western esotericism, specifically the grimoiric traditions of the Middle Ages and the Renaissance, reveals a highly structured and bureaucratic cosmology. Within this celestial framework, angels are not merely abstract theological concepts but functional, operational entities with specific domains, times of influence, and planetary affiliations. Among these entities is Abuzohar, a specialized angelic being intricately tied to the lunar sphere, the governance of Monday, and the elemental forces of the air.¹ Investigating the lore, history, and affiliated beings of Abuzohar requires a comprehensive traversal of ancient Near Eastern mythology, the transmission of Arabic astrological magic into the Latin West, and the codification of ceremonial magic in seminal texts such as the *Heptameron*, the *Picatrix*, and the *Liber Iuratus Honori*.⁴

This comprehensive report provides an exhaustive analysis of the angel Abuzohar. By decoding the etymological origins of the name, tracing the textual lineage through centuries of esoteric literature, and outlining the precise cosmological hierarchy in which this angel operates, a vivid picture of medieval and Renaissance magical practice emerges. Furthermore, by examining the ritual mechanics of lunar magic, this analysis uncovers the profound syncretism that defines the grimoiric tradition and the enduring human desire to systematically catalog and interface with the divine. The exploration of Abuzohar is not merely the study of a single celestial intelligence, but rather an examination of the vast, interlocking gears of the esoteric cosmos.

The Deep Historical Origins of Angelic Beings

To understand the specific function of Abuzohar within medieval grimoires, one must trace the deep historical evolution of the concept of the "angel" and the overarching structures of the celestial hierarchy. Angels, as understood in Western ceremonial magic, are not exclusively Judeo-Christian inventions; rather, they are the culmination of millennia of theological syncretism, cultural exchange, and cosmological structuring.⁷ The bureaucratic nature of Abuzohar—an entity assigned specifically to Monday, the moon, and the West Wind—is a direct descendant of ancient administrative models of the divine.

The architectural blueprint for angelic beings originated in ancient Mesopotamia, specifically within Sumerian religion. Twentieth-century archaeological discoveries have demonstrated that the Sumerians venerated a pantheon of winged beings known as the Annunaki, recognized as the seven capital deities of Sumerian legend.⁷ Worshipped as early as 2112 BCE, the Annunaki governed creation narratives, divine warfare, popular fables, and the overarching administration of the cosmos.⁷ In this early framework, the divine realm was understood as a reflection of the terrestrial state: it required administrators, messengers, and localized governors. Following the decline of the Sumerians, the Hittites and Hurrians assimilated the Annunaki, transforming them into a set of twelve gods of the underworld.⁷ This mythological shift is widely recognized by archaeologists and historians as the conceptual foundation that helped inspire later Judeo-Christian legends of hellish or fallen angels, such as Azazel and Abaddon, the patron demons of scapegoating and destruction.⁷

Concurrently, around 600 BCE, the ancient Iranian prophet Zarathustra founded Zoroastrianism, a pre-Abrahamic religion that introduced highly influential dualistic and hierarchical concepts.⁷ Zoroastrianism conceptualized the *Fravashi* (or *Favashi*), which were understood as the celestial prototypes of all created beings and functioned as the guardian angels of believers.¹ Furthermore, Zoroastrianism featured highly ranked female angels, such as Anahita, the genius of fertilizing water and the fruitfulness of the earth, demonstrating an early association between celestial beings and specific elemental or terrestrial phenomena.¹

This dualistic theology and structured celestial hierarchy deeply influenced the ancient Israelites, particularly during the Babylonian Captivity. The Hebrews adopted the Persian and Babylonian frameworks, synthesizing them into their rapidly evolving monotheistic structure.⁸ In this newly forged Jewish angelology, the polytheistic deities of the ancient Near East were demoted. They were no longer independent gods but rather *malak* (messengers or workers)—subordinate intelligences created by a singular, omnipotent God to execute specific administrative duties.⁸ The Greek translation of *malak* became *angelos*, from which the modern term "angel" is derived.²

This administrative model reached its zenith in the development of the Kabbalah, particularly texts authored in the first century CE and later codified in the twelfth and thirteenth centuries CE, such as the *Sefer ha-Zohar* (The Book of Splendor) and the *Sefer Raziel HaMalakh* (The Book of Raziel the Angel).² In Kabbalistic thought, angels represent the Divine Energies that maintain the universe in a state of

delicate mathematical and spiritual balance.² The Kabbalah introduced complex hierarchies, such as the Seraphim, the Cherubim, the Ophanim, and the Watchers, each with distinct operational parameters.¹¹ For example, the angel Achaiah is categorized as one of the eight Seraphim in the Kabbalah, specifically tasked as the angel of patience and the discoverer of the secrets of nature.³

It is out of this highly structured, bureaucratic vision of the cosmos that practical Kabbalah—and subsequently, the European grimoire tradition—emerged. Practitioners reasoned that if God created the universe through mathematical precision and governed it via specific angelic intermediaries, then a human magician, operating with pious authority and the correct esoteric codes, could interface with these intermediaries to affect the material world.² Abuzohar is a direct product of this evolutionary theological chain. Rather than being a vague spirit of goodness, Abuzohar is a specialized functionary of the cosmos, categorized by time (Monday), space (the lunar sphere), and element (the air), ready to be dispatched by the initiated practitioner who understands the celestial chain of command.

Etymological Evolution and Nomenclatural Instability

The study of esoteric nomenclature frequently reveals the complex, multicultural pathways through which magical texts evolved. The name "Abuzohar"—and its myriad textual variants—serves as a linguistic artifact demonstrating the synthesis of Arabic, Persian, and Hebrew elements within European

ceremonial magic. Because the transmission of magical texts occurred over centuries, crossing linguistic boundaries from Arabic into Latin, and later into vernacular European languages, angelic names were highly susceptible to scribal mutation.

The prefix "Abu" is distinctly Arabic, translating to "father of" or "possessor of," a common construction in Arabic naming conventions. The suffix "Zohar" directly links to the Hebrew word for "splendor" or "radiance," which is most famously associated with the *Zohar*, the foundational text of Jewish mystical thought.² Alternatively, the suffix may derive from the Arabic "Zahra," denoting a shining flower, brilliance, or the planet Venus, though in this context, the linkage to lunar radiance is more operationally relevant. When combined, "Abuzohar" conceptually translates to "Father of Splendor" or "Possessor of Radiance," a highly fitting moniker for a celestial intelligence tasked with managing the luminous, reflective emanations of the moon.¹

As magical texts were copied by hand in dimly lit scriptoria, translated across divergent linguistic families, and transmitted across centuries, angelic names frequently suffered from transliterative drift. Scribes, often unfamiliar with the original Arabic or Hebrew source material, altered orthography based on phonetic assumptions or visual misinterpretations of heavily ligatured medieval scripts. Across the corpus of Western ceremonial magic, the entity Abuzohar appears under several phonetic and orthographic variations, all referring to the exact same operational intelligence.

Textual Source	Nomenclature Used	H
<i>Les Admirables Secrets d'Albert le Grand</i>	Abuzohar	on re m
<i>Heptameron</i> (Peter de Abano)	Abuzaha / Abuzaba	in A da
<i>Liber Iuratus Honorii</i> (Sworn Book)	Abuzaba / Abuzampa	su W
<i>The Magus</i> (Francis Barrett)	Abuhaza / Abuzohar	re W
Academic Commentary (Véronèse/Pingree)	Abusaba	ap sc bi th

This morphological instability is a hallmark of the grimoiric tradition. The variations—Abuzohar, Abuzaha, Abuhaza, Abuzaba, Abuzampa, and Abusaba—illustrate the auditory and visual challenges of textual transmission.¹⁹ The transition from a soft "z" and "h" sound to a hard "b" or "p"

(as in Abuzampa) indicates auditory misinterpretations during the dictation of texts, while the transposition of syllables (Abuzaha versus Abuhaza) is a common scribal error when copying unfamiliar foreign vocabulary.¹⁹

Despite these numerous variations, the operational parameters of the angel remain rigidly consistent across the textual record. Whether spelled Abuzohar or Abuzaha, the entity is inextricably linked to Monday, the moon, the King of the Air (Arcan/Harthan), and the West Wind. This consistency confirms that these names are merely different linguistic cloaks for identical esoteric functions, preserving the core mechanics of the Arabic astral magic from which they originated.

The Cosmological Hierarchy of Monday and Affiliated Beings

In the grimoiric tradition, the universe operates akin to a complex celestial clockwork, with different spiritual entities governing specific temporal windows, spatial coordinates, and elemental forces. The system most prominently featuring Abuzohar organizes angelic governance by the days of the week, linking each day to one of the seven classical planets. Monday is universally assigned to the Moon, and its corresponding hierarchy is meticulously detailed in texts such as Peter de Abano's *Heptameron* and the *Sworn Book of Honorius*.¹⁸

Within this framework, angelic entities are not equal; they operate in a strict military or aristocratic hierarchy. When a ceremonial magician seeks to manipulate lunar energies, they do not merely call upon Abuzohar in a vacuum; they must

navigate the celestial chain of command. Attempting to bypass this hierarchy would be viewed not only as a magical failure but as a breach of cosmic protocol, potentially exposing the practitioner to spiritual danger.

The Planetary Rulership: The Archangel Gabriel

At the apex of Monday's angelic hierarchy sits the Archangel Gabriel. In broader Abrahamic theology, Gabriel is the primary messenger of God, associated with revelation, prophecy, water, and the moon.⁹ The Arab equivalent for Gabriel is recognized as Abru-El, meaning "power of God".⁹ As the supreme planetary governor of Monday, Gabriel dictates the overarching spiritual tone of the day.¹⁸

However, in the highly specialized mechanics of practical magic, the supreme Archangels are often considered too elevated to handle the minutiae of terrestrial affairs directly. While Gabriel holds the ultimate celestial authority over the lunar sphere, the operational labor—the actual manipulation of atmospheric and material currents—is delegated to lower-ranking kings and ministers who interact more directly with the nether realms and the earthly plane.¹⁸

The King of the Air: Arcan (Harthan)

Directly beneath the planetary Archangels are the Kings of the Air. These entities govern the atmospheric and elemental forces corresponding to specific days of the week. For Monday, this sovereign is Arcan, whose name is frequently spelled as Archan or Harthan in divergent manuscript traditions.¹⁵

Arcan is explicitly designated as the "King of the angels of the air" and the ruler of Monday in the nether realms.⁹ While Gabriel operates in the purely celestial sphere, Arcan operates in the intermediary zone between heaven and earth. Texts indicate that Arcan exercises dominion over the "lower rays of the moon," effectively acting as a cosmic transformer that steps down the raw, blinding celestial energy into a usable, elemental format that human practitioners can withstand and direct.³ The air spirits, governed by Arcan, are vital in ceremonial magic because the air was believed to be the medium through which magical effects and planetary influences traveled to reach the physical world.

The Ministerial Triad: Bilet, Missabu, and Abuzohar

A celestial king requires an administration to execute his commands, and Arcan is served by a specific triad of ministering angels. The foundational grimoires uniformly list Arcan's ministers as Bilet, Missabu, and Abuzaha (Abuzohar).⁴

These three ministers are the operational agents of lunar magic. When an invocation is performed, it is Abuzohar and his peers who execute the specifics of the ritual command. Abuzohar is described in esoteric literature as an angel who "represents the power of the moon" and is highly "responsive to invocations in ritual magic" on Mondays, indicating a specific accessibility and functional utility for human practitioners.¹ The relationship between these entities establishes a clear, unyielding workflow for the magician: the ritual honors Gabriel to align with the divine will, invokes Arcan to com-

mand the atmospheric currents, and finally delegates the specific magical task to Abuzohar, Bilet, and Missabu.¹⁸

The Elemental Anchor: Zephyrus and the West Wind

Celestial intelligences in ceremonial magic are deeply anchored to physical phenomena, particularly the classical elements and the prevailing winds. The grimoiric taxonomy links the angels of the air on Monday—Arcan, Bilet, Missabu, and Abuzohar—specifically to the West Wind, known classically as Zephyrus.⁶

The esoteric rationale for this linkage is grounded in classical elemental and humoral theory. The moon is astrologically and symbolically affiliated with the element of Water, representing fluidity, the tides, intuition, the subconscious, and the humoral state of phlegm. In the traditional wind rose of antiquity and the Middle Ages, the West Wind is associated with moisture, the coming of rain, and the twilight transition from the heat of the day to the cool of the night. Therefore, Abuzohar's subordination to the West Wind is not arbitrary; it is a direct manifestation of the angel's inherent lunar and aquatic nature.⁴ During a ritual invocation on a Monday, a practitioner would physically orient themselves, their magic circle, or their magical implements according to this directional alignment, harmonizing the microcosm of the ritual space with the macrocosmic atmospheric currents governed by Abuzohar.¹⁸

The First Heaven and the Directional Choirs

Expanding this intricate cosmological map further, texts such as the *Heptameron* detail the angels of the First Heaven that rule on Monday alongside the King of the Air and his ministers. These angels are categorized by the four cardinal directions, illustrating a fully three-dimensional matrix of spiritual entities surrounding the practitioner.⁴ In the architecture of a magical ritual, the magician stands at the center of the universe, calling upon the corners of the earth.

Cardinal Direction	Angels of the First Heaven for Monday
East	Gabriel, Gabrael
West	Sachiel, Zaniel, Faniel, Faniel (Corabiel) ⁴
North	Mael, Vuael, Valiel
South	Michael, Michael (Southern angels in some esoteric script traditions, frequently associated with lunar or watery domains)

Abuzohar functions dynamically within this vast multidirectional apparatus. While the directional angels of the First Heaven represent the architectural pillars and the static boundaries of Monday's spiritual space, Abuzohar, as a minister of the Air, operates as a dynamic force within that space, riding the currents of the West Wind to interact directly with the earthly domain.⁴

Textual Transmission: From Arabic Astrology to European Grimoires

The historical survival and systematization of Abuzohar's identity rely upon a highly specific lineage of esoteric texts. The transmission of these documents reveals how medieval European scholars inherited, translated, hybridized, and ultimately sanitized Arabic astral magic, blending it with Christian and Jewish angelology to create the definitive grimoires of the Renaissance.

The *Picatrix* (*Ghayat al-Hakim*)

The earliest identifiable textual root for the operational mechanics surrounding Abuzohar is the *Picatrix*, originally authored in Arabic in the 11th century under the title *Ghayat al-Hakim* (The Goal of the Wise).⁵ Emerging from the vibrant intellectual milieu of Islamic Spain (Al-Andalus) and the broader Middle East, the text is a monumental synthesis of Hermeticism, Sabian astrology, and practical magic. The *Picatrix* established sophisticated rules for capturing planetary energies using talismans, astrological timing, and the invocation of specific celestial spirits.¹⁹

When the *Ghayat al-Hakim* was translated into Latin at the court of Alfonso X of Castile in the 13th century, it introduced European scholars to an advanced taxonomy of lunar mansions and planetary spirits.²⁰ It is within this Arabic matrix that the nomenclature of "Abuzaha" or "Abusaba" first crystallized as a lunar intelligence.¹⁹ The *Picatrix* provided the underlying mathematical and astrological engine for lunar magic. However, its spirits were distinctly pagan or astrological daemons. Later European grimoires would strip down

these complex operations and re-clothe the entities in the acceptable terminology of Christian angelic hierarchies.¹⁹

***Liber Iuratus Honorii* (The Sworn Book of Honorius)**

As Arabic astral magic permeated Europe, it clashed violently with the orthodox theology of the Catholic Church, which viewed the coercion of any spirits as inherently demonic and heretical. In response to ecclesiastical persecution, esoteric practitioners authored defensive texts. One of the most significant of these is the *Liber Iuratus Honorii* (The Sworn Book of Honorius), composed in the 13th century.⁶ Pseudepigraphically attributed to Pope Honorius III (who reigned from 1216 to 1227) to grant it an aura of unimpeachable ecclesiastical authority, the text vehemently condemned demonic pacts while providing a meticulously pious framework for invoking holy angels.⁹

Arthur Edward Waite, a prominent historian of the occult, characterized the *Grimoire of Honorius* as a "clever imposture" calculated to deceive ignorant persons into believing that infernal magic or necromancy held the express sanction of the Apostolical Seat.⁹ Nevertheless, within the *Sworn Book*, the hierarchy of the air is clearly codified to align with astrological magic. It lists "Harthan" (Arcan) as the ruler of the Monday spirits and explicitly identifies "Abuzaba" (Abuzohar) alongside the West Wind (Zephyrus).⁶ Crucially, the text notes that these spirits are "considered good," a vital theological distinction protecting the practitioner from the deadly accusation of necromancy.¹⁹ By cataloging Abuzohar within this "Sworn Book," the entity was successfully laundered from its poten-

tially suspicious Arabic/astral origins into an acceptable, legally defensible Christian angelic operator.⁶

Peter de Abano's *Heptameron*

The most definitive formalization of Abuzohar's role occurs in the *Heptameron*, or *Magical Elements*, a text traditionally attributed to the 13th/14th-century Italian physician and philosopher Peter de Abano.⁴ First appearing in print in Venice in 1496, and later bound as a supplementary text to Heinrich Cornelius Agrippa's *Three Books of Occult Philosophy* in 1565, the *Heptameron* became an absolute cornerstone of Renaissance magic.⁵

Drawing heavily upon the foundational theories of the *Picatrix*, the *Heptameron* streamlined the dense, philosophical ceremonial magic of previous eras into a highly practical, day-by-day manual.⁵ It established the exact prayers, circle preparations, and angelic rosters for each of the seven days of the week.¹⁶ In its specific "Consideration of Monday," the text explicitly names Gabriel as the presiding Archangel, Arcan as the King of the Air, and Bilet, Missabu, and Abuzaha as his ministers subject to the West Wind.⁴ The *Heptameron* cemented Abuzohar's place in the Western esoteric canon, ensuring that anyone practicing planetary magic over the next five centuries would utilize this exact configuration for lunar operations.²²

Albertus Magnus and Francis Barrett

The transmission of Abuzohar's identity continued into the modern era through encyclopedic compilations. *Les Admirables Secrets d'Albert le Grand*, a pseudepigraphal work of

folk magic attributed to the revered medieval scholastic Albertus Magnus, explicitly notes Abuzohar as an angel of the moon highly responsive to Monday invocations.⁸

In 1801, the English occultist Francis Barrett published *The Magus*, a massive compendium designed to rescue ceremonial magic from Enlightenment-era obscurity and scientific rationalism.⁸ Barrett essentially repackaged the planetary operations of the *Heptameron* and the spurious *Fourth Book of Occult Philosophy*, reproducing the Monday hierarchy of Arcan, Bilet, Missabu, and "Abuhaza" for a 19th-century audience.⁹ Thus, an entity whose conceptual roots lay in ancient Middle Eastern astrology survived into the modern occult revival, its functional identity perfectly preserved across the centuries.

The Mechanics and Domains of Lunar Magic

Understanding the history and hierarchical placement of Abuzohar leads naturally to the operational mechanics of the tradition: What precisely was this angel invoked to do, and how was the invocation performed? In the deeply pragmatic worldview of the grimoire tradition, angels were contacted not merely for spiritual communion or enlightenment, but to exact tangible, verifiable changes upon physical reality.

The Domains of the Moon

Because Abuzohar is an angel representing the specific power of the moon, the entity's magical utility is strictly bound to lunar properties.¹ The planetary energies of Monday revolve around the fluid, shifting, hidden, and intuitive

aspects of the human experience. Esoteric texts outline the specific domains governed by Monday's angels, presenting a diverse portfolio of magical applications.

Magical Domain	Esoteric Rationale
Psychism and Divination	The moon rules the hidden, the unseen, and the secret. Her influence is invoked for den knowledge, making the invisible visible. Her light is used for rituals designed to reveal secrets, or enhance intuition.
Dreams	As the primary lunar angel, she oversees the dream world. Her influence can be utilized to interpret visions, or to protect against nocturnal psychic attacks.
Feminine Energy and Domestic Matters	Aligning with the moon's feminine energy, these angels are petitioned for domestic tranquility, fertility, and the well-being of the household.
Health and Infirmities	The lunar sphere governs the humors of the body, particularly moisture and phlegm. Her influence is explicitly noted in the "Carry or Take Away" formula.

Material Acquisition and Social Harmony

While silver is the
certain translations of
spirits indicate their
carbuncles, riches; to
benevolence" and to

18

This broad portfolio indicates that Abuzohar was viewed as a highly versatile spirit. Whether a practitioner sought to heal a sickness, acquire wealth, uncover a hidden truth, or pacify an enemy, the lunar hierarchy provided the necessary esoteric mechanisms.

Ritual Protocols and Environmental Conditions

The invocation of an entity like Abuzohar requires extreme precision, as the efficacy of grimoiric magic relies upon the principle of sympathetic resonance. The practitioner must recreate the macrocosmic conditions of the moon within the microcosm of the ritual space to attract and compel the lunar spirits.

The temporal alignment is the most critical factor. The ritual must take place on a Monday, specifically during the astrological planetary hour of the Moon. Furthermore, operations are highly dependent on the lunar phases. Constructive magic, such as building wealth, generating health, or drawing love, requires a waxing moon. Conversely, destructive or banishing magic requires a waning moon.²³

Sympathetic elemental conditions must also be met. The practitioner must face West or account for the West Wind

(Zephyrus), the atmospheric current to which Abuzohar is subject.⁴ The colors utilized in the ritual space—such as the draping of the altar cloth, the fabric of the practitioner's robes, or the ink used to draw sigils—must be silver or white, reflecting the luminous energetic signature of Monday.²³ Furthermore, specific pentacles associated with the moon, such as the Third Pentacle of the Moon, which utilizes Psalm 40 ("Be pleased, O Lord, to deliver me"), might be employed to anchor the lunar energies.³

The conjuration itself follows a rigid, hierarchical structure. The ritual, as derived from the *Heptameron*, requires the magician to first stand within a consecrated magic circle, invoking the highest, most formidable names of God (e.g., *Saday*, *Cados*, *Adonay*).¹⁸ The practitioner then commands the Archangel Gabriel. Only after this supreme divine and archangelic authority is established does the magician compel Arcan, the King of the Air, to dispatch his ministers—Bilet, Missabu, and Abuzohar—to fulfill the specific request.⁴

This hierarchical protocol serves a vital dual purpose. Magically, it creates an unbreakable chain of sympathetic authority that forces the lower spirits to obey the command of the higher spheres. Psychologically and theologically, it protects the practitioner. By constantly framing the invocation through the supreme names of the Abrahamic God, the magician maintains the stance of a pious, righteous petitioner wielding divine authority, rather than a heretical sorcerer begging favors from rogue, unaligned spirits.¹⁸

Broader Ecosystems of Angelic Magic: Comparing Lunar Operations

To fully appreciate the specificity of Abuzohar, it is necessary to contrast this entity with other prominent angelic beings operating within the same overarching esoteric ecosystem. The grimoires present a universe teeming with specialized intelligences, each with distinct methodologies and domains.

For instance, the angel Abuliel is noted in Jewish occult lore as being in charge of the transmission of prayer.¹ However, unlike Abuzohar, who operates dynamically in the atmospheric realm to enact changes on earth, Abuliel serves a purely communicative, upward-facing function, carrying human petitions to the Throne of God alongside angels like Metatron, Michael, and Sandalphon.² Similarly, the angel Achaiah, one of the Kabbalistic Seraphim, operates as the angel of patience and the discoverer of the secrets of nature.¹ While Abuzohar might be invoked via the moon to uncover secrets through dreams or psychism, Achaiah represents a higher, more intellectual revelation of the mechanics of the universe.¹

Furthermore, the angels governing the mansions of the moon present a parallel system to the days of the week. Entities such as Abdizuel (ruler of the twelfth mansion) and Abrinael (ruler of the twenty-fourth mansion) govern highly specific phases of the moon's transit through the zodiac, helping harvests prosper or supporting soldiers.² While Abuzohar rules the general atmospheric currents of Monday, the mansion angels represent a granular, degree-by-degree astrological influence. The co-existence of these systems within the same

grimoires illustrates the sheer density of medieval angelology, wherein time, space, elements, and zodiacal degrees were each assigned dedicated celestial administrators.

Synthesis and Final Determinations

The angel Abuzohar stands as a fascinating and highly instructive nexus point within the history of Western esotericism. Originating in the primordial concepts of divine messengers in ancient Mesopotamia and Persia, the entity's functional identity was forged in the intellectual crucibles of Arabic astrological magic and Kabbalistic structuralism.² Transmitted through foundational texts such as the *Picatrix*, the *Liber Iuratus Honorii*, and the *Heptameron*, Abuzohar emerged as a highly specialized minister of the lunar sphere, perfectly adapted to the rigid hierarchies of Renaissance ceremonial magic.⁴

Operating under the Archangel Gabriel and the Air King Arcan, and riding the damp currents of the West Wind, Abuzohar embodies the systematic, clockwork universe envisioned by medieval and Renaissance practitioners.⁹ The angel's governance over psychism, dreams, domesticity, physical health, and material acquisition on Mondays highlights the practical, results-driven nature of the grimoiric tradition.²³

A structural analysis of Abuzohar reveals profound insights into the sociology and psychology of historical magical practice. The existence of such a specialized entity demonstrates a fundamental shift toward the rationalization of the divine. By charting angels onto a precise grid of days, hours,

planets, and winds, esotericism effectively mapped the divine realm using the early scientific tools of astronomy and mathematics, allowing practitioners to predict and manipulate cosmic outcomes.²² Furthermore, Abuzohar is a masterclass in syncretism acting as a survival mechanism. By rebranding Arabic astrological daemons as holy Christian angels submissive to Hebrew names of God, esoteric authors successfully protected their practices from charges of heresy and necromancy.¹⁸

Ultimately, the lore, history, and affiliated hierarchies of Abuzohar reveal far more than a catalog of ancient superstitions. This detailed study exposes the profound human drive to comprehend, categorize, and control the invisible forces of the cosmos. Through the invocation of this lunar intelligence, esoteric practitioners bypassed rigid societal structures, seeking not only spiritual communion but tangible agency, utilizing the architecture of the heavens to reshape the boundaries of their earthly existence.

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